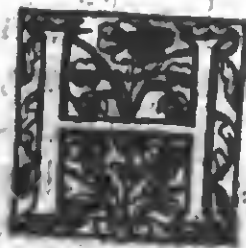


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their faith, they seeke it not, but say: ignorance will stirre vp deuotion, and will not suffer the people to knowe the Scripture, nay, they say they neede it not, but onely beleue as the church beleueth: are these the people to whome the Apostle writeth, that they should surely beleue the Gospel vnto the end? If light be darkenesse, if good be euill, if holinesse bee sinne, then are these men the Church of Christ: but the time is past. Now let vs pray, that it would please God to strengthen in vs a true and liuelie faith, &c.

The seauenteenth Lecture vpon the residue of the Chapter.

- 15 So long as it is said, To day if you heare his voice, harden not your hearts, as in the prouocation.
- 16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.
- 17 But with whome was hee displeas'd for tie yeares? Was hee not displeas'd with them that sinned, whose carcases fell in the wilderness?
- 18 And to whome swaie he that they should not enter into his rest, but vnto them that obeyed not.
- 19 So wee see that they could not enter in, because of unbeliefe.



Here the Apostle proceedeth to amplifie this exhortation of the Prophet, in these words, *If you heare his voice, harden not your hearts as in their bitter murmuring*: Touching these words, you haue heard them before expounded vnto you, therefore wee now will let them passe, onelic noting this vnto you, the Apostle saith; *while it is yet called to day*, that the Prophet had said *to day*, the Apostle saith;

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saith; yet that exhortation is, and yet it is called, *to day*: where by we learne the prophecies were not for the present time onely, but daily wee and our children after vs, are admonished, instructed, taught, in their preaching: so when the Prophet Esay reprocueth the people for vsing their owne counsell, and seeking helpe of the Egyptians, when they were in aduersity, that wee should knowe it was not onely then Gods will, that his people shoulde trust in him, and not make them vaine helpes of men: but that alwaies, hee should bee our onely refuge, the Prophet saith: *now goe and write it before them in a table, and note it in a booke, that it may bee for the last day, for ever and ever*. So the Prophet Ieremie, mentioneth how Baruch wrote all his wordes, making them an instruction vnto the posteritie that should read them. This our Sauour Christ meant, when hee sayd, *one soweth, and another reapeth*: meaning, the Prophets labored, and wee eat the fruit of their labour; and so Peter saith: *that not vnto themselves, but vnto vs they ministered those things which now are preached vnto vs*, not onely meaning that they are witnesses of our faith vnto vs, but our hope, our loue, and all is grounded vpon that foundation. A lesson (dearely beloued) well to be marked: for there be many, now a daies, which make too small account of Gods Prophets; their boldnesse in their ministerie, their sharpe condemning of mans foolish pollicy, their rules of iustice & iudgement, a great many cast them off as things of another world, or another people: but we shall see that God is vnchangeable, and his righteousnesse is one for ever, and he hath made his Prophets our schoolemasters, and the same word endureth for ever. I speake not of figures, and such outward lawes as the Iewes had, for an appointed time, but Gods iustice, & gouernement which is eternall, is condemned of vs, if wee cast away the Instructions of rule and

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of righteousness whereof the Prophets preach : but wee, because wee will not bring our neckes vnder the yoke of the Lord, therefore we make light account of their prophecies, though as the prophet sayth ; *they be written for ever and ever* : and thus farre of this.

Now let vs see, how in these words following the Apostle applieth this exhortation, *hee sayeth ; for certaine when they had heard, prouoked him to anger, howbeit not all that came out of Egypt, &c.* as if he should also adde : but let it not be so with vs, let not vs walke in the way of these sinners, which thus prouoked the Lord, and hee was angry with them : but let vs followe better aduice, and wiser guides, they did not all murmur that came out of Egypt : nor all prouoked God ; let vs follow these that obeyed, and if they were few in number, yet let vs strue to walke with those few, for their way is better than the way of the multitude ; this is the exhortation heere made, and it ought to be often considered of vs.

Many times in the Scripture, we be taught, to set out the examples of good men vnto vs, but especially such examples as are in the scripture we ought stil to remember them : for, for the same purpose they are written vnto vs : and if we set them not before vs to follow, wee regarde not the voyce of God which wee heare : this very example which the Apostle biddeth vs now consider, S. Paul sayth, *It was written to teach and admonish vs, upon whome the latter ends of the world are come* : and in the eleuenth chapter of this Epistle, the Apostle reciteth a great number of godly and faithfull men, by their example prouoking vs, that seeing wee haue such a cloude of witnesses, wee should cast off sinne that wrappeth vs about, and ioyfully runne in the fellowship of so many Saints. This is written to moue vs, and this ought to moue vs, and this will moue vs, if wee quench not

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not the grace of God that is giuen vs : for who of vs this day would not bee as Paul, or Peter, as Abraham or Isaac, as Iosias or David ? Who I say that is wise in heart, would not walke in their wayes, line their liues, & leaue their memories behinde them ? Or who had leuer be as Simon Magus, or Iudas, as the Scribes or Pharisees, as Ieroboam or Achab ? And why then be we yet foolish ? If our owne hearts doe sufficiently instruct vs, and the voyce of the Apostle do so earnestly exhort vs ; why do we not learne not to tempt God, as many haue tempted him, and are destroyed : but to obey and heare his voyce, as many haue obeyed, and their remembrance is in blessing ? Let vs heare therefore this exhortation. It followeth : *but not all that went out of Egypt* ; this is added of the Apostle to comfort any that were weak hearted ; for some would think, hath God so destroyed our forefathers, and made their carcasses to fall in the wilderness : they that were in multitude as the sande of the sea, did hee make them so fewe in number ? Of sixe hundred thousand men and more, were there so fewe left that dyed not in their sinnes ? What hope can I haue, or how shall I stand before the face of GOD ? Thus I say, if any man should feare, the Apostle addeth a notable comfort : they did not all prouoke GOD, that came out of Egypt ; but with whome was hee angrie fortie yeares ? Was it not with those that were disobedient ? Heere wee learne, wisely to trie and examine our selues, whether we bee in the fauour of GOD, or no, and that is by searching our owne heartes, whether wee woulde obey his voyce or no : It skilleth nothing what other men are before vs, or what come vnto them ; but all is in this, what our owne heartes are before GOD, and how wee obey him : if when any nation haue filled vp their iniquities, and God roote them out, yet let not the faithfull

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of that nation feare, for God is their God vnto saluation: put thy trust in the liuing God, and though a thousand fall on thy left hand, and ten thousand on thy right, yet shall no hurt approach vnto thee; deny not the words of the holy one, and though the earth be mooued, yet thou shalt be in peace: for God regardeth thee not by thy father or mother, or by thy country; but if thou wert borne among the most barbarous people, yet by thy faith thou shalt liue. A notable example wee haue in Paul, who shewing the great finnes of his people, and the vengeance that GOD had executed against them, hee maketh straight this obiection; hath God then cast away his owne people? And answereth; *God forbid, for I am an Israelite*: hee held the assurance of his election, not by his country, or brethren, but by testimony of his owne spirit, which feared not at the fall of other, but stood in the assurance of his owne predestination. Thus heere the Apostle comforteth the weake; it is true, God destroyed an infinite multitude of his people, yet feare not thou, if thou abide in his obedience: for whome destroyed hee, but those whose hearts condemned themselves, those that were disobedient? He destroyed not Caleb and Iosua, that were of another spirit, he destroyed not Moses that was faithfull in all his house; and if our hearts condemne vs not, we haue boldnesse with God, he will not impute our sins vnto vs, but hee will grant all our requests, and fulfill all our desires: this reioycing let vs haue in our selues, and how so euer the world bee moued, no man shall take our ioy from vs. It is not so with them which put their trust in other things, whether it be in the Pope, or in the city of Rome, or in the multitude of their fathers, or whatsoever, in all these, is no surety at all: for if God shall destroy Rome, and all the buildings of it, what will they then say? Or what if the Papacy be troaden downe, so that none bee
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after found in that feat, is not then all their reioycing done? and what a miserable faith is it, which is no stronger than a mortall man, whose spirit is in his nostrils: or, than a walled towne, which is easily battered: is this the rocke which Christ commendeth, which neither storme nor tempest shall euer shake? nay, this is the blind confidence which the people of Israel had in the temple, & in mount Sion, which vanished as smoke when the people were led into Babilon, and left the temple naked behind them. So these men, when we shall see such things come to passe, they shall be ashamed of the Pope their expectation, and of Rome which was their glory; but wee will dwell in the defence of our God, with a true faith, committing our selues vnto him; & neither Rome, nor Babilon, nor our forefathers, nor our posterity, shall euer turne away his loue from vs: this comfort is heere taught vs by the Apostle, in this example of our forefathers, which kept their faith in the wilderness, and were not seduced with the multitude.

Now where he sayth, *with whom was he angry forty yeeres?* wee haue heere to learne what is the long suffering of the Lord, who doth not straight punish the sinner, but as he endured the manners of the people of Israel forty yeeres, so he beareth with vs in all our transgressions: and so the Prophet David setteth out vnto vs this example, that *God made his wayes known vnto Moses, and his workes vnto the children of Israel, that we might see the Lord is full of compassion and very slow to anger, and of great kindnes.* And again in the 107. psal. reckoning vp the workes which God did for his people in the wilderness, making this an instruction vnto vs, of his long patience and goodnesse, he addeth straight: *O that men would therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.* If thus we consider this example and such like, wee are no idle hearers, but profi-

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profitable exercise our selues in his iudgements; and as we ought to giue him this praise, that he is long suffering, patient, and of much mercie; so let vs know what duetie wee ought againe to render vnto God for all his goodnesse; for a great many of vs, we crie with loude voyces, the Lord is mercifull; but we be dumbe and deafe, and haue no hearts, when we should learne what his mercie requireth of vs. Be wise then, and learne of the blessed Apostle Paule, who thus teacheth the Romanes: *The bountifulnesse of God, must prouoke thee to repentance*: for els thou despisest the bountifulnesse, and patience, and long suffering of the Lord.

Marke this well (dearelie beloued) and be not mocked: if we say God is good, and the Lord is gracious, and full of patience to the children of men, know, that our owne hearts doe then answer vs; render againe praises and obedience to him, that is so good vnto thee: for, tell me, what wouldest thou thinke of such a child, who, because his father is louing and kinde, would therefore bee rebellious and riotous? what wouldest thou thinke of a seruant, that because his maker is gentle and courteous, would therefore be careless in his worke, and not regard him? what subiect (thinke we) were he, that because his Prince is good & fauourable, would therefore be traiterous, and conspire against him? would wee not giue speedie sentence against such monstrous and vnnaturall men? and what hearts then haue wee that be here this day, if we will confesse this great goodnes of GOD, our King and Father, and yet walke in our sinnes before him? wee know it to be true, and wee cannot denie it, if sinne should carrie vs still away, all the day long to be defiled in it, our consciences would aunswere vs at night, euen as Paule saith: This hardnesse of ours, and hearts that cannot repent, they heape vp vnto vs wrath against the day of wrath: when this mercifull father will shewe himselfe, that

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that he is also a righteous and a iust God; and if we doe not in time beleue it, and foresee it now while it is yet called to day, experience, which is the schoolemistris of fooles, shall make vs cōfesse at the last, that God forgetteth it not which he long leaueth vnpunished. I remember this was once the fault of Israel, why they lied vnto the Lord, and set not their mindes on him, because, as the Prophet saith, *God held his peace, and that of long time*: but why should this fault bee ours, who by their example should learne wisdom: nay, let vs rather leaue them in their waies, and follow the spouse of the bridegrome Christ, who in the day of her calling, though she sleepe, yet her heart waketh, and when the head of her beloued is full of dew, and his locks with the drops of the night, she despiseth not his long patience, but answereth in the ioy of her heart; I haue put off my coate, how shall I put it on; I haue washed my feet, how shall I file them againe; as the Church saith in the Canticles. Thus let vs answer the long suffering of our God: and howsoeuer he bee angrie with many, as with the Israelites in the wilderness, hee will be pleased with vs, as with Caleb, or Moses, and we shall enter into his rest. Againe, where it is heere set out, how God was angrie: let vs remember the commandement of our Sauour Christ to vs: *Be perfect, as your heauenlie father is perfect*. The Prophet Dauid being greatlie prouoked against his enemies, yet would he not hurt them, because (saith he) *thy louing kindnes was before mine eyes, and therefore I walked in thy truth*. So we, if Gods image and likeness shine in our doings, wee are sure wee walke in peace: therefore, where the scripture biddeth, *bee angrie, but sinne not*: how can we haue a better rule, than to see in the word, how GOD is said to bee angrie with his people. Hee is angrie heere, because they refused wisdom, and embraced follie; because they forsooke the worde of truth, and

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and followed vaine deuises, because they would not enter into the rest promised them, but had more desire to returne to the heauie labour and bondage of Egypt. This madness of the people, the Lord is angry with, as a louing father that had care ouer them. So, if we will haue holie anger, let it be free from all hatred & reuenge, and arise onlie for the profite and well doing of our brethren. Thus we reade our Sauiour Christ was angry, when he sawe the frowardnesse of the Iewes, who by no admonitions would be made wiser. Thus Paule prouoketh Timothie to anger, when he saith: *reprooue, and sharply rebuke men, that they doe not turne away from the truth.* So Saint Iude biddeth vs all, if wee fall into companie with froward men, *to save them with feare:* as if we would sodenlie plucke them out of fire. Thus if we can haue our affections moued, we are holie angry: for the end of our doing is the profite of our brother. Thus, you that be masters may be angry with your seruants: God requireth of them faithfull labour, not eye seruice, as seeking to please men, but in singleness of heart to doe their duetie to him, vnder whom God hath placed them: and in this accompt euery seruant must appeare before God. If thou seeing thy seruant disobedient or slothfull, hast this respect, to be grieved with him, because he offendeth GOD, thine anger is a blessed anger, and if thou chide sharply with thy seruant, thy loue is more acceptable before God: but if al thy anger be for thine own cause, for thy meat, thy drink, thine apparell, thy hawke, thy hound, if thou haue none other respect, thy seruant hath done very ill, in being careles for his masters businesse, and thou hast done much worse, who for a trifle canst be angry with thy brother: but if the other be thy greatest care, that thy seruant should know GOD, and doe the duetie which he requireth at his hand, then art thou blessed in thine anger, and thy chiding words are

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are as a sweete cymment (as Dauid sayth) *that shall not breake his head.*

In the words following: *was it not with these that sinned, whose bodies fell in the wilderness.* The Apostle here sheweth, first, why GOD was angry with them, then what punishment he layd vpon them: the cause of his anger was their sinne, wherein we see, there is no calamity commeth to the wicked but for their sinne; and all the chastisements of GOD, which come vpon them, are to admonish them of their euill, that they might turne vnto the Lord. So when the sinnes of Israel were high desperate, and past hope of amendment, the Lord saith, *he will mete them and trie them: for what should he doe els for the daughter of my people:* noting this to be the extreame remedy, by which if wee be not healed, we must die in our euill diseases.

So, long before when their fathers were as euill, and had all fallen away from God, & were not amended by punishment, the Lord saith by his Prophet: *wherefore should you be smitten any more, seeing you fall away more & more:* shewing expressly this cause of their plagues, that they should haue turned from their sinnes. Let this be a great comfort vnto euery one, whose sinnes accuse him, that he is not smitten of the Lord, but for his amendement: let him not faint, because the hand of God is heavy vpon him, but let him reioyce, because the mercie of God is offered largely vnto him, for therefore he is punished that he should repent. A singular example wee haue of this, in Manasses, the King of Iudah, who had set vp all abominations, and multiplied offences without number, but when he was bowed downe with many iron bands, and the King of Asshur layd him in painfull imprisonment where he could not lift vp his head, then he remembered the Lord God of his fathers, who saved not onely Abraham, and Isack, and Iacob, and their righteous,

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righteous seed, but in his great mercies receiued sinners into fauour againe: and therefore in his tribulation, he humbled himselfe exceedingly, and came befor GOD to aske forgiveness for all his finnes, which were more in number than the sand of the sea, & the Lord was intreated of him, and forgaue all his offences.

So Saint Paul in all his hatred and enuious persecutions, when he was stricken downe he despaired not, but with a good heart which God gaue vnto him, he cried with trembling and with feare, *Lord what wilt thou that I should doe?*

These examples are set out vnto vs, which be so great sinners, that we should not despair in our afflictions, but turn vnto the Lord, who offereth mercie vnto vs; and for our finnes, be they neuer so great, yet the righteousness of our Saviour Christ, is greater: let vs only beauen, and they are abolished.

Now, as wee knowe, the afflictions of the wicked are for their finnes, and that when they be chasticed, they be called to repentance: so also, we must remember, that many occasions are, why God sometime chasticeth his Saints, though their finnes are all forgiven and forgotten: for besides this that wee should turne vnto the Lord, many other benefits are also in our troubles; for in them our faith is tryed, that it is accepted of God; and therefore Peter calleth affliction the triall of our faith; for though we ought all to haue a full purpose, in weakh and woe, to cleaue vnto the Lord; yet experience bringeth boldnesse, that our faith indeede is strong, and faileth not. We trust that we would not forget GOD, in the day of prosperity; but the Prince and noble man, who are full of peace, they know whether their harts he knit vnto God in loue and obedience, which all honour and glory cannot shake.

Wee trust we would not murmur in aduersity, but Iob and

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and Lazarus, and men so farre oppressed with misery, they know how strong their hope is to endure the crosse. Wee may reioyce in the perswasion of our minde, and our faith that feareth not, at the remembrance of the euill day, is well pleasing before God: but they may glory more in the triall of their worke, who haue had experience of euill, and fainted not; and, they may more boldly sing the song of victorie, that they glory in affliction, knowing that affliction both wrought patience, and patience experience, and experience hope, and their hope shall neuer be confounded. This I adde, that we might know, though afflictions bee to the amendment of our finnes, yet alwaies the Lord respecteth not this, but by afflictions doth giue vs greater glory, and therefore let vs not faint in them, nor bee discouraged. The second thing I sayd we should marke in this verse, is, what punishment God brought vpon them, that is, that their bodies fell in the wilderness: this punishment S. Paul also expressly noteth in the 10. of the first to the Corinthians, & therefore is well to bee wayed of vs, which so oft is set out vnto vs in the Scripture: their destruction therfore is our example to beware, and to feare before the angry iudgements of God; for their deaths were no common deaths, but (as Paul noteth) sodaine and great destructions, as in one day; when 23000. were slaine for their fornications: & againe, a great multitude bestroyed by fiery serpents, for murmuring against God: and at other times the Angell of God brought many plagues vpon them, in which they perished. These heauy iudgements were not executed of God, nor written for vs, that we should forget the: The Prophet Dauid in the 106. Psalm, rehearseth these & many other punishments of that people: in consideration of all which, he finally maketh this exhortation to vs all: *Blessed be the Lord God of Israel for ever and ever, and let all people say Amen: praise ye the Lord.*

If:

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If Saint Paul apply this, to make it our instruction, that we should feare, and flee farre from the like sinnes: if the Prophet David in the remembrance of these so many, and so righteous iudgements, doe so earnestly prouoke vs, to praise the Lord in all his noble acts, and to shewe foorth his praises, & to runne vnder the protection of his hand, to be saued from our enemies; why should we lightly let goe these admonitions, and not rather, with faithfull hearts, see what great things the Lord hath done, and consecrate our selues to doe his will who is the God of glorie: or if we doe, what hope can we haue to escape his iudgements? hee that spared not his owne people, the children of Abraham, the naturall plants which he had planted; how should hee spare vs that were strangers from his couenant, and wild oliue branches, which contrary to our nature are by his loue grafted into the naturall oliue tree? Let vs therefore beware by their harmes; & the great iudgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and wayes.

It followeth now in the Apostle: *To whom swaue he, that they should not enter into his rest: was it not to those that obeyed not?* This is but a repetition of the other word of the Prophet, all to one purpose, that by a double testimony, as it were, we might haue sure hope, that the punishments of God shall not come, if our rebellion doe not pull it downe vpon vs: for the promises of God are for euer true, that at what time so euer a sinner doth repent him of his sinne, the Lord will also repent of all punishments, which he threatened to bring vpon him: neither can we possibly stumble and fall downe in our wayes, except we be solde vnder our sinne, to worke wickednes in his sight without repentance. And thus farre the Apostle hauing clearly taught, that sin is all the cause of Gods anger.

Now

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Now in the latter end he saith further; *and we see that they could not enter for their vnbeliefe*: in these words concluding what is the roote and fountaine of all disobedience in vs, and that is vnbeliefe, infidelitie, a heart that cannot giue full credit to all the threatnings and promises of God: of this by occasion of the Apostles words I spake vnto you in the former Lecture: now that the Apostle repeateth it, we may be sure as Paule sayeth; as it was not grieuous vnto him to tell vs the same thing often: so it is for our safetie often to heare it, and therefore I say vnto you as I said before, let there be in none of you an euill heart of vnbeliefe, for hence is the prouocation to all euill.

Bring a faithfull heart which with an assured assent, shall receiue the word that is preached vnto thee, and thou art armed with a strong shield which shall quench all the fierie darts of the diuell. No man can beleue what things God hath reserved for his Saints, but he must needs account all the world to be but dung, to the end he may win Christ.

No man can see what are the threatnings of hell fire, which is not quenched, but he will abhorre his sinnes more than he abhorreth any death, and flee from them, least they should bring him to so great condemnation: let vs then be armed that the darts of infidelitie do not wound vs, and all the shot of other temptations they shal scarce strike through our eye lids; true it is, that our flesh is weake, but an armor of prooffe brings it strong defence: So we may be easilie seduced with the deceit of sinne, but a liuelie faith will soone lighten our eyes, that we shall not sleepe in death. Though the world be full of all euill concupiscence, yet, *this is the vi-* 1. Ioh. 5. 4
glorie that ouercommeth the world, euen our faith. And see (I beseech thee) iudge of the first sinne of our first parents Adam and Eue, and by one offence iudge of all: was not Eue overcome by infidelitie, and first did she not doubt of Gods

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threatnings, before she ate of the apple; when G O D had said ye shall die the death, did she not fall to halting, and began with peradventure? She could not tell well whether it were so or no. And from this staggering fell she not away to sinne, and turned not till she fell into the wrath of God for euer? Did not Adam also follow her example? and this corruption let vs bee sure wee haue taken from his loynes, and sucked from his breasts: by it the diuel is strong against vs, but let vs beware of it and be faithfull, and his strength is broken. The Lion of the tribe of Iudah hath ouercome the crooked Serpent, and by faith in him wee shall surelie liue.

This (dearely beloved) the Apostle heere dooth teach vs, a blessed lesson if we can happilie learne it, and in which we shall bee saued for euermore, and all our enemies shall bee our footstoole. And the Lord grant for his Christes sake, that we may be made rich in all knowledge of his will, and abound in a great measure of faith, that we may cleaue vnseperable vnto God, and vnremoueable to be ioyned as chaste virgins, with a pure faith: vnto his Sonne Christ. And let vs pray, &c.

The

the Epistle to the Hebrues.

The eighteenth Lecture, ypon the
1. and 2. verses of the fourth
Chapter.

1. **L**et vs feare therefore, least any time by forsaking the promise of entering into his rest, any of you should seeme to be deprived.
2. For vnto vs was the Gospell preached, as also vnto them, but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.



Ye haue heard two especiall points, in which the Apostle dooth amplifie this exhortation alledged out of the Prophet; *To day, if you heare his voice, harden not your hearts, &c.* The first was, that he saith, *to day*: therefore wee ought not to foreflow the time of our calling, but take the occasion and opportunity, while it is offered.

Say not vnto the Lord, when he knocketh; goe, and come againe another time: for thou knowest not whether he will returne or no. Seeke him therfore where he may be found, and call vnto him while he is neere at hand.

The second poynt the Apostle stode on was, that, *If wee heare his voyce, wee should not harden our hearts*: teaching vs, that not onelie by faith wee should bee fruitfull hearers. And if infidelitie beare rule in our hearts, all preaching and teaching is in vaine, and the voyce of Christ can bee vnto vs, but a sauour of death, vnto death: therefore, when wee heare him speake, let vs faithfullie receiue the Gospell of Salvation at his mouth,